

THE GOOD MAN.

A
SERMON

Occasioned by the DEATH of

William Stratford, Esq; L. L. D.

Late COMMISARY of

The Archdeaconry of RICHMOND.

To which is annexed his

CHARACTER.

By the Rev. *THO. HUNTER*,

Vicar of GARSTANG in *Lancashire*

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THE GOOD MAN

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SERMON

William Smith, M.D.



CHARACTER

By Rev. The Author

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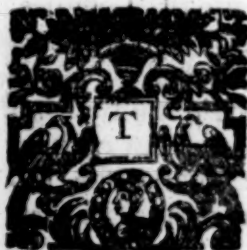
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A S E R M O N, &c.

St. *Luke*, Chap. xxiii, part of the 50th Verse.

*And behold, there was a Man named Joseph,
a Counsellor, and he was a good Man.*



H O' it may be doubtful whether the Evangelist speaks here by way of Admiration; yet, considering the general Depravity of Mankind, it certainly calls for some Wonder to see a *good Man* at any Time, and in any Country: He is almost singular, like the Sun, as well as beneficial like him; and by his superior Splendor, attracts universal Attention.

But *Joseph* was a *rich Man*, as we are told by another of the Evangelists, and yet a *good Man*. A great Fortune is not always favourable to the Growth of Virtue; prosperous Circumstances, like a luxuriant Soil uncultivated, too frequently produce the noisome Weeds of Vice, instead of the gracious Fruits of Goodness.

He was of *Arimathea*: that is, as is generally, and, I think, justly suppos'd, a Native of one of the Cities of *Jewry*, and himself a Jew; for it is said, *he waited for the Consolation of Israel*. We have here then, a *rich Jew*, and yet a *good Man*:—One, who had made the Scriptures his Study:—One, who amidst the general Blindness and Bigotry of his Country-Men, was open to Conviction:—Amidst the general Infidelity, was a Believer; and against the

proverbial Selfishness still ascribed to this People, shew'd himself humane and benevolent.

He was moreover a *Counsellor*. — A Member probably of the great *Sanhedrim*, and thence more likely to be influenc'd by the popular Clamour, and general Interest, as it would be thought, of his Nation: at least, for the Sake of his Peace and Preferment, he should not have seem'd inclined to run counter to the Measures of the great Council, and of their President, the High-Priest, who probably acted as Prime-Minister upon this Occasion. Yet *Joseph* preserv'd his Integrity, amidst the Strife of Tongues, and the Violence of Passion and Party; and *consented not to the Deed and Counsel of them*, who destroyed the Lord Jesus. This indeed only prov'd him a *just Man*; but he was likewise a *good Man*; not content with not injuring the Cause of the Living, he extended his Concern to the Care of the Dead: *He went to Pilate and begged the Body of Jesus*. Our Lord had been condemn'd as a Criminal, and executed as a Malefactor; and thence we may infer, that an infamous Place of Burial was designed for him. The Statesman interposes, and rescues him from the Dishonours of the Grave: — *takes down his Body, and wrapped it in Linnen, and laid it in a Sepulchre, which was hewn in Stone, wherein never Man before was laid*. This was what no Laws, but those of Piety and Humanity obliged him to; — what nothing but the Love of God and Man could inspire. The Greatness of such a Conduct, will appear, by imagining we saw at this Day a Statesman, living a perfect Stranger to the Heats of Faction, and performing the same kind Office to a Malefactor; to one, who had been adjudged an Enemy, both to the Religion, and civil Policy of his Country.

We know not in what other beneficent Actions, this good Man empyloy'd himself: but as a Principle
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of Goodness, once rooted in the Heart, will extend itself through a Man's whole Conduct, there is little Room to question, but *Joseph* was *uniformly good*; and from the short Account here given of him, we may take Occasion to shew, the Character of the *good Man* in general, and the Excellency of this Principle of *Goodness*.

I. I. The good Man respecting God, is a Character of the most confirm'd and exalted Piety:—one, not confounded by the Terrors of Omnipotence, and bending under the Yoke of Religion, like a trembling Slave, before the Throne of his Tyrant: but paying a chearful and willing Obedience;—flowing from a Sense of the divine Goodness, and aiming at some Degree of the divine Perfection. His Service is not like a Debt exacted, and discharg'd; but is a Free-will Offering. As in his outward Behaviour he contributes not only his legal Proportion, to the Support of the Altar, but respects the Beauty, as well as the Use of the Temple of God, and adorns as well as repairs it. So in his Devotions, he goes beyond the Letter, to the Spirit of the Law: He conforms, but does not limit himself to stated Duties and public Offices; nor says to his Soul, *Hitherto shalt thou go, and no further*. The Love of God, is a Principle active, and progressive;—neither circumscribed, nor weary in well-doing. Where the Object is infinite, and infinitely lovely:—a Mine of Truth, for ever opening — an Orb of Light, for ever beaming — an Ocean of Goodness, for ever flowing, we cannot love with too much Ardor; nor can we pay too zealous and devout Adoration. While to others, the Remembrance of God is grievous, and therefore seldom in their Thoughts; to the good Man, the Meditation of Him is both sweet and frequent. His Religion, is Devotion: his Devotion, an Incense daily ascending to Heaven, from a Heart enflamed by a Fire from Heaven. While the mere sober Rational-

lists consider Religion, as a mere Subject of Enquiry, and fill their Heads with Doubts, and Difficulties, — require Demonstration for every Step they take, and make a Merit of believing what they see, the good Man's Heart is captivated: he rejoices with Reverence, and adores with Fervor.

2. But still, mere Acts of Devotion, known only between God, and a good Man's Soul, are not sufficient Testimonies, tho' natural and necessary Effects, of true Goodness. The Monastic in his Cell, and the Hermit in the Cave, or in the Mountain, have been, and still are esteem'd by some, the best good Men. I would not willingly seem to reflect on such, who from a real, tho' misguided Zeal, or from an extravagant Greatness of Mind, have thus *forsaken all to follow Christ*. But supported by the Authority of an Apostle, I may say, *that pure Religion and undefiled, is — To visit the Fatherless and Widows in their Affliction, as well as to keep ourselves unspotted from the World*. The Evidence which God requires of our Love to him, is the Love of one another. But the Recluse and the Devotee, while they say, they do not love the World, in effect seem to hate Mankind. They share not in the ordinary Duties of social Life: — are useful Members of no living Community; or however, dead to all the Offices needful for preserving the Body politic, and advancing the common Good: If they share not in other Men's Joys, neither are they Partakers of other Men's Sorrows: At a safe Distance, from the Sins and Miseries of their Fellow Creatures, they contribute not to reform the one, or remove the other. Their own, and not the common Happiness and Salvation, seems to be the Aim and End of their Conduct.

But Goodness, is not a solitary Virtue: It loses it's Nature, and ought to lose it's Name, when confined to mean Self-Love; which is an Instinct, and not a Virtue. True Goodness is conversant in the public; and

and takes in all the Relations, and Offices of Life. A good Man is a common Father, concern'd for the Interests, and anxious for the Happiness of all Men; —pities the Distresses of the miserable, which fall under his Notice, and relieves their Wants, as far as his Abilities will permit him. *He rejoices with those that do rejoice, and weeps with those that weep.* He cannot think *that* World below his Regard, and unworthy of his Presence, *which* is the Scene and Subject of the Divine Providence. Sensible of God's Mercy, he knows that Mercy is every one's due. He never denies Access to any, who have Access to the Throne of Grace: He cannot but love those, whom God created, and the Son of God died to redeem: He considers his Fellow-Creatures, with respect to Christian Privileges, (the only valuable Distinctions of our Nature,) as upon a Level one with another: He remembers, that he owes a Duty to his Neighbour, as well as to himself, and to his GOD. He sees, that the World would be poor, notwithstanding the Bounty of Providence, without mutual Communication, and the kind Offices of social Life. Hence, the good Man assumes no Superiority, from his natural or civil Advantages: Conscious who gave, and who it is that will demand an Account of his Talents, he neither buries them in the Earth, nor lays them up in a Napkin: If he has Knowledge, he employs it to instruct the ignorant, and to convince the obstinate: If he has Power, he exerts it to protect the innocent, and to redress the injur'd — *to break the Jaws of the Wicked, and to pluck the Spoil out of his Teeth.* If he has Wealth, he considers it as a Treasure from Heaven to be drawn forth at the Demands of the miserable. Whatever his Capacity or Endowments are, he views himself in no other Light, than as an Instrument in the Hands of Providence, to diffuse more Goodness, and make a happy World: He loves all Men, does good where he can, pities where he can-

not relieve : — sends up his Prayers for the Wicked, and gives his kind Wilhes, as God does the Shower and Sunshine, to the Just and to the Unjust.

The good Man is kind, as well as beneficent ; and not more compassionate, than obliging. He has Peace within him, and this gives an agreeable Complacency to his whole Demeanour. His very Frowns are gilded with the Rays of Goodness, which stream from his Heart ; and the cloudiest Aspect he puts on cannot conceal the Serenity and Heaven within his Breast. He does Violence to his Nature, if he does an ungracious Thing : In refusing a Favour ask'd, he will oblige the Man whom he refuses. His very Denials have a better Grace, and perhaps more real Kindness, than other Men's Favours ; as his Favours, from the Manner of doing them, have a double Value.

Candour is inseparable from Goodness : A good Heart is not suspicious : He that does no Ill, will therefore think no Ill. When we truly love Mankind, we shall with Reluctance hear, and report with Pain, any Thing to their Disadvantage. With Pleasure a good Man attends to every Thing that favours his Neighbour's good Name and Character ; but requires Demonstration, before he entertains a Thought to his Prejudice. He consequently demands a full Hearing, before he will judge ; and does not pass Sentence before Examination. He would rather excuse than aggravate the Failings of those he loves. *He rejoiceth not when his Neighbour's Foot slippeth, nor magnifieth himself against him :* With Sorrow he sees other Men's Failings ; and from a Sense of Tenderness, would go backward and throw a Veil over a Brother's Nakedness. Thus *Joseph* the Husband of *Mary* being a just Man, intended to put away his Wife ; but being also a good Man, he was not willing to make her a public Example, but was minded to put her away privily.

There is a selfish, pharisaical Goodness, or rather Godliness,

Godliness, as it is called : — a Saintship without Humanity, that is censorious and ill-natured, and fond of finding, rather than mending Faults ; but *Rivers of Water run down a good Man's Eyes, because Men keep not God's Law.*

This candid and charitable Disposition, renders the good Man's Conversation agreeable, as well as innocent. Scandal envenoms not his Tongue, and his Wit is never pointed by Malice. He comes into Company to improve good Humour, and to diffuse a part of that Humanity which overflows his Breast. He sees in every Face, a Friend ; his Brow expands ; his Heart dilates to give and receive the social Joy. Distrustful of himself, he asserts with Modesty ; and is willing to learn, as well as to teach : He would convince without confuting, and rather win than conquer his Enemy. His Zeal is for the Dignity of Truth, and not the Honour of a Triumph : He hears with Patience, and informs with Pleasure : He argues without Prejudice, submits without Obstinacy, or triumphs without Insolence.

As an Adversary, if a good Man can be any one's Adversary, he seeks no Revenge, but his Conviction and Reformation : He would rather recover his Friendship, than see his Fall. He will *not rejoice at the Destruction of him who hates him, nor lift up himself, when Evil finds him.* A good Man's Anger, if he can be angry, is a Flash, and disappears : He is slow to resent, but ready to forgive ; and even ingenious in framing an Excuse for an Injury done him. A Misdemeanor he will call a Mistake : Ill Usage, where not maliciously persisted in, he will be willing to ascribe to the Ignorance, or Mis-information of the Ill-doer. He will not demand formal Satisfaction, and legal Reparation for every Trespas, while he has any Hope of Justice in a friendly Way : He would forego a trifling Right, rather than contend for it ; and save even a Knave his Blushes, were not
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the Public a Sufferer, and the Cause of Goodness betray'd by such a Connivance.

In his domestic Capacity, a good Man will appear a Father, more than a Master: He will not be *as a Lion in his House, nor frantic among his Servants*. If he have a Servant, *he will be unto him as himself*: he will *entreat him as a Brother, because he has need of him, as of his own Soul*. A good Man will correct with Kindness, rebuke with Tenderness, inform with Patience, and command with Humanity. He will desire where he might command, persuade where he might insist, and pay a Compliment where he might exact a Service.

Goodness in a Magistrate will incline him to Mercy, as well as Justice, and make him desirous to reform, rather than punish; or to punish, only in order to reform: It will make the Judge drop a Tear for the Person he condemns, and the Executioner a Sufferer with the Criminal. We cannot but feel Pain when a Member is cut off from our own Body, and nothing less than a more general Good, the Preservation of the whole, could oblige us to submit to this Sacrifice.

In a General, Goodness disposes him to conquer, if possible, without Blood, and to triumph without Insult over his vanquish'd Enemy.

Goodness in a Prince will dispose him to consider his Power, as a Trust reposed in him, for the Happiness of his People. The Grandeur of his Office, he will make to consist, not in the Glitter of a Crown, nor in the Pomp which surrounds a Throne, nor in the Reverence and Homage that is paid him by fawning Slaves, or flattering Subjects; but in the solid Advantages he procures, and the Blessings he conveys to a Nation. A good King will be the Shepherd, and the Father of his People: Their Riches he will esteem his best Treasure; their Affection his strongest Support, and best Applause; and their Happiness his truest Glory. He will answer the prophetic

tic Description of the regal Office, and resemble that strong and stately Tree, *whose Height reached unto the Heavens, and the Sight thereof to the Extremities of the Earth*: — the Ornament and Happiness of the Plains around it! *It's Leaves were fair, and it's Fruit abundant: It was Meat for all: The Beasts of the Field reposed under it's Shadow, and the Birds of Heaven lodged in it's Branches!* Dan. c. iv. ver. 10. 11.

I will only add, what may concern us more, that Goodness in Subjects, as well as in the Sovereign, would equally contribute to make a Nation happy. If Goodness inclines Princes to rule in Mercy, it will also make Subjects obey with Chearfulness. A good Man will not speak Evil of the Ruler of his People. The Weight of a Crown is a Burden, which calls for his Pity towards those who support it. He hopes and rejoices in the best, and laments for the worst that happens in the Course of Affairs to his political Parent. The *public Happiness* is the great Object of his View; to which he sacrifices all selfish Passions, and Party Attachments: For the *public Misery*, he mourns in secret; — or contends without Faction, and debates without Malice, for the Recovery or Increase of national Virtue; for the greatest Grievance a good Man knows in any State, is a Prostitution of Morals; — the Source whence Infamy, Poverty, Slavery, and every Species of national Misery are generally deduced.

Where a good Man cannot heal, he will not widen the Breaches of his Country; and when he cannot procure, he *will pray for the Peace of Jerusalem.*

Differences in Opinion, religious or civil, are sooner reconciled, or more easily born with, when true Goodness is the Foundation of our Principles. A good Man makes large Allowances for the Imperfections of human Nature, and grants it possible for himself to be in the wrong, as well as his Adversaries: Or, where he has the plainest Conviction of their Errors,

rors, he will remember their Prejudices, and by what Means they have been imbibed : — and that himself, under the same Circumstances, might probably have been subject to the same Delusion. A true Christian Charity will allow us to despise no Man, except the profess'd Enemy to God and Goodness : And even this Man, the most contemptible of all God's Works, Charity will incline us to reform, if possible, and to relieve, if he wants Relief, tho' we are offended at his Conduct, and detest his Principles.

II. After surveying the Character of the good Man, less might be said of the Excellency of this Principle of Goodness : but as some Men seem to be content with, nay value themselves upon a less Degree of Merit, and a lower Character ; by comparing this with the other Virtues, moral and divine, we may see how little such Moralists have to boast of.

I. The other Virtues in common Practice, are far from this generous Complexion. Frugality, for Instance, more immediately regards a Man's own Estate ; Temperance, his own Health ; Industry, his own Subsistence ; and Justice is more watchful in preventing or punishing Evil, than diffusing Good. The brave Man often fights for his own Fame, and the Statesman plans for his own Greatness : But Goodness sanctifies every Quality, and ennobles every Virtue. It makes Frugality a Reservoir to water a dry and barren Wilderness, to bless the Needy, and refresh the Traveller. A mere frugal Man lets down his Pitcher for his own Use only : the good Man, like *Rebekah*, waters the Strangers Camels also. Frugality without Goodness is but a softer Name for Avarice.

Temperance, it must be allow'd, contributes to the Health of the Body, and the Vigour of the Mind, and enlarges our Sphere of Enjoyment, both with respect to the Senses, and the Understanding ; but Goodness carries Temperance still further than selfish Enjoyment : — pushes it on to Action, to the Dis-
charge

charge of the Offices of civil Life, — to sober Consultation, — to cool and regular Execution.

Industry is a Virtue active and vigilant : — the Parent of Plenty, or at least of a Competence, in proportion to the Abilities and Circumstances of the Man, who is industrious, and the Blessing of Providence attending his Endeavours. But Goodness gives it a larger Scope than our own Wants, or Conveniences ; — takes in the public, as a common Parent, whose Wants must be provided for, tho' at the Expence of our Labour ; and it's Happiness supported, tho' at the Hazard of our Lives.

Justice, it has been said, by a learned Writer, *as it is the most commanding, is at the same Time the most winning Virtue among Men.* In a private Character, it is surely but a beggarly Virtue : If it pays what is due, it exacts what is due, No Man is obliged to the Man who practises it, — no more than to the Man, who gives full Change in Silver, for the Gold he receives. Justice in public Life is more useful, as it's Object is more extensive ; and it may be more admired, when seated on a Tribunal or a Throne, as in such an Elevation it is more conspicuous : But it is not upon this Account, more virtuous, or praise worthy. To be uncorrupted in a public Station, is with respect to the Merit of the Action, but the same as not to betray a Trust, or forswear a Debt, in private Life. But Goodness is a superior Principle ; — as far superior to Justice, as Money given in Charity is more acceptable to God, than Money paid for Value receiv'd. Justice is a Due ; Goodness a Free-will Offering. Justice gives you only your own : Goodness makes you a Sharer in the Fame, and Fortunes and Enjoyments of others. Justice is content with doing no Ill : Goodness delights to do all Good. Justice examines with Severity, measures with an impartial Hand, and condemns with an unrelenting Heart : Goodness makes fair Allowances, *gives full Measure pressed*

pressed down, and shaken together, and running over;— examines with Candour, judges with Mercy, and condemns with Regret. Justice retaliates Evil with Evil: — requires an Eye for an Eye, and a Tooth for a Tooth: But Goodness overcomes Evil with Good. Justice is like an useful Building, where, if you find no Faults, you observe no distinguish'd Beauties: But Goodness is like *Pillars of Marble, set upon Sockets of fine Gold*. In the one, you have Convenience, and just Disposition: In the other, you have Elegance, as well as Strength, and Beauty with Use. In short, you owe no Thanks to the Man, who does you Justice: — no more than to the Man, who does you no Injury. A merely honest Man, is but one Degree above a Knave: A good Man is scarce one Degree below an Angel.

View Man then in his different Capacities, and highest Excellencies: and without Goodness, what is he? — with Conquest chain'd to his Chariot Wheel, but a more splendid Murderer; — with Power, but better enabled to destroy and oppress Mankind; — with Pomp, but the Mockery of Majesty, an *Epicurean* God; — with Wisdom, but better qualified to undermine and deceive a Brother; — with Justice, but an inexorable Judge, and a severe Inquisitor, exacting from all their Dues, but a Stranger to the Spirit of that *JESUS*, who died for the Unjust, and to the Example of the supreme God, who is not extream to mark what is done amiss.

2. But this leads us to consider the divine Virtues and Christian Graces, and what Figure this Principle of Goodness makes among them.

Under the Law, it was not the Observation of Days, or Months, of new Moons and Sabbaths: — it was not the making many Prayers with the offering of Thousands of Rams, and Ten Thousands of Rivers of Oyl, that were so acceptable to God, as *to relieve the Oppressed, to judge the Fatherless, and to plead for the Widow.*

Widow. In vain did a Man *fast and afflict his Soul*:— in vain did he *bow down his Head as a Bulrush, and spread Sackcloth and Ashes under him*:— in vain did he *come before the Lord, and bow himself before the high GOD*: All this pompous Sacrifice, rigid Humiliation, and precise Observance of Ceremonial, were not only unacceptable, but declared abominable in the Sight of Heaven, without the Religion of the Heart, and the Exercise of Mercy and Truth. *Is not this the Fast that I have chosen*, saith God by his Prophet, *to loose the Bands of Wickedness, to undo the heavy Burdens, and to let the oppressed go free, and that ye break every Yoke? Is it not to deal thy Bread to the hungry, and that thou bring the poor that are cast out, to thy House? When thou seest the Naked, that thou cover him, and that thou hide not thyself from thy own Flesh?*

Christian Virtues are as little worth, as Jewish Observances, — without this Principle of Goodness. Even those eminent Graces, *Prophecy, Knowledge, Faith and Hope*, the Apostle assures us, are upon the Comparison, inferior to Charity. *Charity* is necessary to our common Salvation; which *Prophecy* is not: *Prophecy* is more an Evidence of God's Goodness towards us, than of our Love to him. *Knowledge* consider'd in itself, is a mere Gift of God to the Possessor; in whom it is *a Spring shut up, and a Fountain sealed*, till Charity bids it flow for the Benefit and Blessing of Mankind. Thus *Faith* and *Hope* are in themselves but private Graces, enriching the Proprietor; but Charity bestows, as well as receives Mercy; and enlarg'd beyond the Bounds of Self-Interest, and Self-Preservation, contends for the general Happiness. *Faith* is indeed a Foundation, and *Hope* a Superstructure upon that Foundation; but Goodness is the very Crown and Completion of our spiritual Building. The former are but *Means*; but Charity is the *End* of the Commandment; and without which, our *Faith* is a cold Assent, or a rash Credulity; and our *Hope* a fond

fond Presumption. Hence the Apostle St. *Peter*, after recounting the other Virtues that should compose the Christian Character, *Diligence, Faith, Knowledge, Temperance, Patience, Godliness*, — concludes with *brotherly Kindness and Charity*, as the Master-Graces, which give the finish'd Height'ning to the whole. *The Man of God* is then *perfect*, when he is thoroughly furnish'd unto all good Works. We adore as Men: we humble ourselves in Dust and Ashes, as Sinners: we believe and hope, as Christians: but when we do good, we seem rais'd above the Infirmities of Mortality, and to act the god-like Part. Goodness is the Perfection of God, and the Practice of Angels. By Faith we draw nigh unto God; but a good Man is God's Image.

III. To recommend this exalted Principle to the World, let us lastly consider, the happy Influence it has upon the Practiser, as well as upon the Public.

Goodness is the most pleasing Virtue in Practice. The good Man has a Happiness within him, which no outward Opulence can procure, nor Sensualist conceive, nor painful Study arrive at: — which Ambition fights for in vain, and a Crown cannot give, nor take away. Goodness gives a Triumph of Heart, to which a mere Conqueror is a Stranger. It gives Benignity and Glory to the Eye, Sweetness to the Features †; Musick to the Tongue, and Rapture to the Soul. It is bless'd in what it possesses, in what it gives, in what it does, in what it suffers, in its own, in the Happiness of others. It is not Life, but Health; —not Health alone, but Beauty: —not Existence, but Enjoyment: —not Duty, but Delight: 'Tis a kind of better Heart, the Center and Fountain of Spirits moral, and Joy rational, diffused through the human Frame. Goodness

† Quod si habitum quoque ejus posteri noscere velint, decentior quam sublimior fuit: nihil metus in vultu: Gratia Oris supererat; bonum Virum facile crederes. —

Tacit. Vit. Agric. C. 44.

is to the Soul, what proper Food is to the Body, — what God is to the Universe, — it's Support, and Happiness. A Soul without Goodness is, like a World without a God, all Darkness and Disorder: But a Soul inform'd with, and enamour'd of this divine Principle, is like the Temple, or the Holy of Holies, enrich'd with God's Presence, and full of Light and Glory. The good Man lives in a purer Air, breaths an ethereal Spirit, and views a more fruitful Earth, and a brighter Heaven, than what the fordid and selfish enjoy.

Superior Goodness, is superior Reason: it is not only a better Principle, but better Policy than Honesty: — is attended with happier Consequences, as it is more easy and agreeable in Practice. The good Man acts not by precise Rules, and rigid Justice, but obeys the genuine Dictates of a benevolent Heart, free from present Doubts, or the Fear of future Consequences. While the just Man can but restrain the outward Behaviour and Actions of others, the good Man commands their Affections; and is generally safe both from Fraud and Violence.

Superior Goodness, is superior Power: it finds, or makes all Mankind your Friends. Bad as the World is, it generally reverences distinguish'd Virtue; and is easily led, without Suspicion or Reserve, to approve the Practice, and adopt the Principles of one, whom they sincerely love. It is said of *Barnabas*, that *much People was added to the Church by his Ministry*: and no wonder; for the sacred Writer tells us, that *he was a good Man*, as well as that he was full of the *Holy Ghost*. An Enemy subdued by Force, is still an Enemy; and more so perhaps, for being so subdued; but Goodness not only gains, but secures a Conquest; charms an Adversary to Peace, and will make even a Barbarian, or a Bigot, your Friend.

True Goodness adds Strength to the strongest, and Honour to the most honourable. It is a Glory, brighter than that of a Crown, and a Support, firmer than Guards and Armies: It is both a Robe, and a Diadem:

— the Sword and Shield, as well as the Ornament and Happiness of human Life.

This is that *ethereal Spirit*, which gives Beauty to the natural, and Bliss to the moral World: — which makes every Citizen a Patriot, and every Prince a Father: — which makes Nations happy, and Kings immortal: — which gives us to act the god-like Part, and in Proportion as we imitate the Manners, to taste the Joys of Heaven.

Superior Goodness, is superior Wisdom: — the best Security against Time and Accidents, and the surest Record of our Fame to future Ages. Let a few Years pass away, and we shall be no more: The Memory of most will perish, like the Remembrance of a Guest that tarrieth but a Day. Marbles and Monuments, and all the Efforts of human Art, to perpetuate a Name and a Family, may remain for a Time, to commemorate the false Wisdom, or vain Glory of those who rais'd them: but Marbles and Monuments, and every Effort of human Art, must soon mix with vulgar Dust; and the Clay of Princes lie undistinguished in the common Mass. But the Memory of the Just and Good is immortal. Present and future Ages, Heaven and Earth, God, and Men, and Angels, recite their Virtues, and join in their Applause.

Nor is this all: Their Fame will extend beyond the Limits of Time, and their Reward be more than commensurate with the Duration of the World. Their Names are written in Heaven. While others build on Sand, the good Man rests upon the Rock of Ages: — having God for his Security, and an Eternity for his Reversion. His Building is sure and steadfast; such as will withstand the Fury of Winds and Storms, and survive the Ruins of the Universe. When the Elements of Nature, and of Grace, shall be dissolved: — when Knowledge shall be superseded by Intuition: — when Faith shall be swallowed up by Sight, and Hope by Enjoyment, Goodness will extend itself to a future World, and there rejoice with them that do rejoice. Our Love will be enlarged, as it approaches
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it's great Object, and we are admitted to God's nearer Presence. The Flame, no longer damp'd by the Weight of Sense and the Veil of Nature, will burn more pure and bright. New Happiness communicated will raise new Fervors; and the Bliss and Glory of others, mingling Beams with ours, will heighten the common Joy.

Such is the good Man! — thus affected towards others; thus happy in himself! — thus exalted in his Principles; thus beneficent in his Practice! — acceptable to God and approved of Men! — blessed in his Deed, and more blessed in his Prospect!

The Character of *Wm. Stratford* Esq; L. L. D.

THAT the Character here given may not appear an imaginary Portrait, drawn from a heated or enthusiastic Brain, and which neither has had, nor can have any Existence in Life and Nature, — I shall here subjoin a real Example of that Goodness I would recommend; by which it may appear, that this exalted Perfection of human Nature is neither impossible, nor impracticable.

Dr. STRATFORD was a Gentleman, concern'd in neither Courts nor Camps: His Life, or rather his Character, may therefore be less entertaining to the common Reader, as exhibiting none of those peculiar Incidents, which are most striking to the general Passions of human Nature. What the world calls Greatness, and admires as Wisdom, can have here no Place. Mere Goodness is our Theme, and we may be forgiven in endeavouring to edify, where we cannot entertain. The Description of a good Man's Life, attempted for the Sake of Goodness, may, if it meets not with Approbation, seem at least to deserve a Pardon.

It may be less necessary to say any Thing of this Gentleman's Family, as Advantages of this kind constitute no moral Goodness; nor did he ever value himself on such Distinctions; tho' others might have thought

it an high Degree of Honour to have been related to an eminent Bishop in his Time, and to the present Lord Chancellor.

This last Connection he was not ambitious to make known; while he was industrious to find out, and kept up a constant Correspondence with, his poor tho' distant Relations, some of whom he did not so properly relieve, as support by his Bounty.

I know no more of his Education and Conduct in Youth than this, that he had imbib'd very early Sentiments of Piety and Virtue, which had, as they generally have, the most happy Influence upon his future Conduct.

He was very soon engaged in Business, which he discharged with great Diligence and Integrity, under three successive Bishops of *Chester, Stratford, Dawes,* and *Gastrell*. His Conduct so recommended him to the last, that he promoted him, after he had regularly taken his Degrees, to the Office he held during Life.

The first Admonition he gave himself upon his Advancement to a Place of considerable Profit, prior to this, was, "Not to be elated, nor flatter himself with future Expectations; but thankfully to acquiesce in his present Condition."

A prudent Enjoyment and charitable Distribution of what he gain'd, was one of his first Resolutions; and this form'd upon a true Estimate of the little Value of Riches and Honours, made at an Age too often ambitious of acquiring both. "Death, said he, is at Hand, I know not how soon; and "a new Scene opens." Thus was he preparing to die, at a Time when others begin to live!

With these Sentiments it is no Wonder to find among his earliest Memorandums, this Caution, "To abate of legal Demands, and my just Fees, in Cases of Poverty."

The Peace of a contented Mind, was all the Happiness he aim'd at in this Life. To procure this, he limited his thoughts, as much as possible, to his own Sphere and proper Duty; and never intermeddled in the
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Business of others, but where Conscience or Charity obliged him.

Some Instances I remember, where he has, by means of a third Person, convey'd his Advice to remove Prejudices, and avert Danger and Damage ;— and one in particular, where this kind Office was done to a Person, who, he believ'd had greatly injur'd him.

We need less wonder at such Instances of his Humanity, when we recollect his steady Attachment to Religion.

The Being and Attributes of God, his Works of Goodness, and Dispensations of Mercy, were still uppermost in his Thoughts, and the constant Subject of his Meditations. His Notions of the supreme Being were awful and reverent, yet happy and delightful. He had gain'd a true Magnificence of Thought in respect to the divine Administration ; looking on all Things, submitting to all, and rejecting in all, as permitted or order'd by the Will of Heaven, and finally tending to the Happiness of Man. If any Thing appeared adverse, or unaccountable in the Course of the World, he ador'd in Silence, and would not attempt to penetrate, or presume to object to the Ways of Providence. He thought it better to confide in the divine Conduct, and to wait the Event, than to dispute the Equity, or explore the Cause.

His Notions of Religion in general were enlarged and noble. He made it to consist not in the Preciseness of a Ceremonial, which he said, was no better than the Popish *opus operatum*, nor in a mere System of Opinions ;— in a Belief without Reason, and a Practice without Piety : But in a divine Agency upon the Soul of Man ; reforming his Heart, sanctifying his Nature, raising his Spirit above the World, and uniting his Affections to God the best Good, and the Fullness of all Things.

Yet was he never wanting in the instituted Means of Grace ; being always constant (as long as he was able) and attentive to the public Administrations of the Church. In these, however, it is very certain that

he did not place the Whole of Religion: — He was careful to distinguish between Means and Ends; — between occasional or stated Acts of Worship, and a general Habit of Piety; and he would some time lament, that too many seem'd to confine their Duty to the Church, and it's Institutions: These, with him, were no more than *instrumental*, and as such commanded, and necessary; but never intended to be *final* in the Business of Salvation. He was not more regular in the public, than in his private Devotions; these he always made the first and last Business of the Day.

Nor were his religious Exercises thus limited: He had a competent Manual of Prayers; some of which he had compos'd for his own particular Use, and others he had collected from the most eminent Authors, and digested the whole in his own Hand, into proper Forms, for all the common Occasions of a Christian Life: And it is to be less admired, that he was so eminently adorn'd with those divine Graces, the Acquisition of which he made the constant Subject of his Prayers, Abroad or at Home, he had his regular Hours of Retreat from Business and Company, to attend with more Leisure and Abstraction to the Objects of his Faith, and to entertain his Mind with the Glories of the invisible World. It was here he possessed his Soul in Silence and Peace. It was here he was properly *himself*, — shut up within himself, the World excluded, and a Converse open'd with God and immortal Spirits. It was here he lost Sight of this habitable Globe, extended his Prospect to new Heavens and a new Earth, and familiarized himself to the Kingdom of the Just; and as in public he imitated the kind Offices, so he seem'd in private to enjoy the Happiness of some good Angel.

Nor did his Devotions stop here: Piety was become the Temper and Complexion of his Soul. God had engag'd and possess'd his Heart; — which would frequently break out into short and fervent Expressions towards the supreme Object of his Love. When his Lips were closed, his Eye spoke, and in a Language which his Friends could well understand. Reli-

Religion was not to him a Burden, but a Delight: It's Offices he perform'd not as a Task, but embrac'd them as a Privilege: He conform'd to the Will of Heaven, not as what he *must* do, but as what he *would* do; and ran with Pleasure, as well as Patience, the Race that was set before him.

Tho' he was thus remarkably devout, and singularly fervent, yet was there nothing formal, austere, ill-natur'd, or ostentatious in his Manners, and ordinary Conversation. He lived as an Inhabitant, tho' he esteem'd himself a Stranger upon Earth. He shar'd in the Duties, and sometimes in the innocent Diversions, while he kept himself disengag'd from the criminal Pleasures, and fordid Pursuits of Life.

General and frequent Company, the fashionable Rage of Gaming, the Constancy and Ardour, with which the trifling Amusements of the Age are pursued, were always greatly distasteful to his sedate, and heaven-directed Mind: He thought the Dignity of Reason was hereby prostituted, the Duties of Religion neglected, and the true Spirit of Christianity as effectually destroy'd, as by more gross Immoralities. Yet his Sentiments of this kind he never express'd but in private to his particular Friends. He gave himself not the Liberty in public Company, to exclaim at large against the Manners of the Age, nor cared to talk much of Religion with those, who had little or no Taste for it. This he thought an intemperate Zeal, and a kind of Prostitution of holy Things, which frequently discredited the Cause it would advance; and look'd like Hypocrisy, or Affectation: and all Affectation he avoided, as unbecoming and disagreeable in Things of the least Moment, but in Religion both imprudent and criminal.

He was a sincere Christian, without much Shew. He would have his Faith in the Gospel appear by his Deeds, rather than by his Words. His Zeal for it's Advancement, he sufficiently testified by a large Distribution of such Books among the Poor, as he judg'd most proper to promote the Knowledge and Practice

of Christianity; and above all by his own Example, and habitual Piety. Thus he instructed without Pride, and bid fairest to reform, while he would not seem to reproach Mankind. The religious Severities of Pagans and Mahometans, compared with the licentious Manners of nominal Christians, affected him much; and he resolved by his own Life to remove, as much as was in one Man's Power, this Scandal objected to our holy Religion.

His steady Faith in the Gospel, and uniform Obedience to it's Laws, were chiefly built on it's intrinsic Evidence: He had, indeed, perus'd, and made Extracts from, the best modern Defences of Christianity, and was confirm'd in his Creed by observing those great Names, Mr. *Boyle*, Mr. *Locke*, Sir *Isaac Newton*, and Mr. *Addison*, in whom Genius and Science shone so conspicuous, uniting in their Suffrage to the Truth and Reasonableness of Revelation: He had in a summary Way collected, and set in one View, the collateral Evidence arising to the Gospel-History, from the Testimony of Heathen Writers; and he was persuaded, that no Man could be an Unbeliever, but through Vice or Ignorance. Hence, he had a thorough Contempt of those half-learned and immoral Writings of the Age, who against the clearest Records of Antiquity, the current Tradition of Ages, and the greatest Strength and Combination of Argument, attempted to set aside the Authority of the Christian Religion. But what struck him most, was the native Excellency, and sublime Moral of the revealed System, its invaluable Privileges, — its suitability to the Wants of human Nature, and to the refining and spiritualizing the human Soul — its direct Tendency to purify our baser Passions, and to perfect our nobler Faculties. — Its Power in supporting those of the infirmest Age, and tenderest Sex amidst Tortures and Flames, and the happy Experience he had of its blessed Effects upon his own Spirit, were to him the best Conviction of its Truth and divine Original. He felt both Joy and Peace in believing; and would not suffer

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rash Doubts, and bold Objections, arising chiefly from the Objector's Ignorance of ancient Manners, Rites, and Phraseology, to shake his Faith, and rob him of that Happiness, which he felt in a Christian Life.

He was not stagger'd or distracted by that Variety and Difference of Opinions, which have long disturb'd, and still disturb the Christian Church; for he saw that few of them concern'd Christianity. He seem'd to be of the same Opinion with Bishop *Taylor* concerning religious Disputants, "Their Labour, says this eminent
" Prelate (with no less Truth than Eloquence) is not
" about Religion, nor about the Substance, nor Body
" of Religion, nor about the Garment of that Body,
" but about the Fringes of that Garment." Dr. STRATFORD consider'd Religion, not as a mere Notion, or Speculation, — a Subject to dispute about, or a Topic to harangue upon; but as a divine Principle, forming in him a new Constitution of Mind, to be drawn forth into Practice, and to teach him how to live, and how to die. He was an Enemy to all learned Sophistry, and Metaphysic Subtilty upon divine Subjects, as serving more to perplex the Head, than to improve the Heart. He found (what every Man may find) Clearness and Certainty enough in the capital Truths, and grand Essentials of Religion, to produce in him both Virtue and Happiness; and while he enjoy'd the Fruits of Righteousness, he left others to contend about the Leaves.

His Life was the noblest Comment upon the Gospel, and the best Proof of its Excellency. He was active, sober and just; mild, easy and humane; charitable, devout and fervent, against almost every Propensity in his Nature to the contrary Qualities.

His Parts were not naturally elevated or bright. His Sense was rather solid than sublime. He had great Sagacity and Penetration, but no very fruitful Invention, nor flowing or graceful Elocution; — could detect Falshood, better than discover new Truths; and made a better Judge, than he would have made a Pleader. A Conscience of Duty engaged him in a long and laborious Course of Study in what related to his own Profession; and he had, with great Application, taken in, within his Compass of Reading, what in the Common Law had most Connection with his Practice as a Civilian. Hence his Knowledge was extensive; and where his Memory
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upon the Instant fail'd him, he had ready Recourse to his very copious Common Place, which he had form'd and digested Alphabetically under proper Heads, and supported in the concise Manner by proper Authorities from the best Books, and modern Cases. He had a sound Judgment, and his Integrity was irreproachable : Both indeed had received great Advantages from his Familiarity with the divine Law, and the sacred Influence of a Christian Conscience.

He seem'd by Habit and Infirmities in danger of falling into Indolence and Indulgence, to which his Fortune was no small Temptation. Yet he was not only regular, but diligent in Business ; and consider'd the Discharge of his Office, as a necessary Part of his Christian Duty. For this Reason, the Morning, after his Devotions, was generally employ'd in the Study of his proper Profession, and the Remainder of the Day in a Course of Exercise, and various Reading of History, Travels, and such Authors as might most entertain and edify. But as his chief Design in Reading, was not to be more ingenious, but more holy, — not to increase his Knowledge, but to improve in Virtue, he delighted most in those Writers, who heighten'd his Love and Veneration for the supreme Being ; by displaying the Wonders of his Wisdom and Goodness in the System of Nature, or by recounting the Riches of his Mercy in the Dispensation of Grace.

He had neither Symmetry in his Form, Grace in his Motion, nor Comeliness in his Person ; yet Piety gave a Charm to all he did or said, to which external Beauty would in vain pretend.

True Religion gives an engaging Delicacy to our Manners, which Education or Nature may mimic, but can never attain to. A Sense of our Infirmities and Insufficiency makes us modest : A Sense of our Corruption natural and moral makes us humble : A Sense of the divine Presence makes us decent and sincere : A Sense of the divine Goodness and Mercy makes us obliging and compassionate ; A Sense of our Immortality makes us chearful and happy. True Religion is a Principle of heavenly Peace and Light within us, which expands itself over the human Frame and Conduct, and sheds Light and Beauty on all around us. At Ease within ourselves, we cannot give others Trouble : When the Master is God, the Servant will be God-like, and if our Conversation is in Heaven, the Graces of Heaven will dwell on our Lips, and shine forth in our Actions.

He was by Nature, not of the kindest Disposition, and seem'd choleric and hasty by his Habit and Complexion. He had none of that Flow of natural Spirits, which make some Men always pleas'd with themselves, and entertaining to others.

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But Piety had sweeten'd his Temper, and form'd in him a Propensity to all the Acts of Courtesy and Benevolence. He had Reasons to be angry, if unkind Usage, and unreasonable Opposition (from which the best of Men have not been always free) are Reasons : But he was easily brought to a Reconciliation, where there was Room, and to Forgiveness, where there was not : For he was not conscious of doing to any Man such Injuries, as use not to be forgiven : He had no Reason to hate any Man from that general Source of implacable Hatred, a Self Conviction that they had abundant Reason to hate him. In the regular Memorandums he made by way of Diary, of the Passages and Business of his Life, I find not the least mention made, or Memory retain'd, of an Affront ever offer'd, or an Injury done him. Yet did not his Christian Charity carry him so far as to betray any Truth, or flatter Injustice wherever it appear'd. Afraid of none but God, he would boldly assert his own, and the Rights of the Community, where he thought them really invaded, and there remain'd any reasonable Hopes of a Remedy. Influenc'd by the same just Principle, he would not suffer Passion to mix with his Conduct in a Contest with an Enemy : But sacrific'd his Resentments, when he was highly provoked, and might have been amply gratify'd, to what he thought, and what others did not think, a Matter of Right.

He was affable, easy of Access, and obliging to all ; — humble without Ostentation, and complaisant without Design or Flattery ; — he spoke what he thought, — or he spoke nothing ; — yet was never magisterial in his Dictates, or pertinacious in his private Opinions. From Religion he had acquir'd a calm and gentle Complacency, a sedate and settled Frame of Spirit, free from the Caprice of Humour, and the Irregularity of Passion. Form'd to a regular and uniform Course of Virtue, he had none of that Inequality of Temper, or Disquiet of Mind, which those must have, who live in Contradiction to Nature, to Reason, and to God. I have observ'd him much, and I never observ'd him uneasy, passionate, contentious, or complaining. Notwithstanding his long Confinements by periodical Fits of the Gout, nothing of Moroseness, or Melancholy, was hereby contracted ; but he had generally the same chearful and easy Habit of Mind, which at his Age, could proceed from nothing but an habitual Piety. He never seem'd disturb'd, and very little transported ; for he saw nothing in this Life that deserv'd his Fondness or Disgust : He was always pleas'd and easy rather than merry, free and humane without Levity, and never rais'd to any Degree

of Elevation in his Affections, except in his Devotions, where he could not always be unobserv'd.

His Devotion was manly, sober, prudent and charitable, and sometimes elevated and heavenly. It was firmly rooted in his Heart, and cultivated upon rational Principles, without pretending to any extraordinary Calls in his Conversion, Miracle in his Conviction, or Pangs in his Renovation. He had nothing in his Complexion that savour'd of Enthusiasm: He might seem rather by his Habit and natural Temper inclined to those gloomy Doctrines, which make Man miserable without a Fault, and God a Tyrant without Truth or Mercy. Yet was his Religion untainted by Superstition, unclouded with Melancholy, and not soured by Ill-humour. A Faith in God's Promises, an Adoration of his Perfections, a Submission to his Will, a Love and Imitation of this best of Beings, produc'd in him, what they are fitted to produce in every honest Mind, Complacency and Peace at Home, and universal Charity to Mankind.

He was by Education, and his first Connections, and seemingly by the very Bonds of Gratitude strongly attach'd to the Interest of a Party. Yet Religion had taught him to enlarge his Sentiments and Charity towards Mankind; so that he had, for many Years, admitted to his Converse, and treated, not only with Decency but Kindness, the Persons both of Romanist and Dissenter, tho' he did not love the Principles of either; and he apply'd alike in his Reading, and practical Method of Religion, the Devotional Tracts of Whig and Tory; for he thought true Religion was not the Property of any Party.

If he sometimes reflected upon the State of the Nation, it was in a Way becoming a good Man; — more upon our general Manners, than upon particular Persons or Measures. He had just Notions of civil Liberty, but lamented that of the Press, when he observed a rascally Journalist imprison'd and fined for Reflections upon his Betters, while the Majesty of God was traduc'd, and the Doctrines of Religion vilify'd with Patience and Impunity: as if Christianity was no part of the Establishment, or Magistrates could hope to preserve the Respect due to their Characters, while it was allow'd to lay aside all Reverence for Heaven.

His Love to his Country made him a very severe Censor, at the Prospect of our Morals, and perhaps too much a Believer of our speedy Ruin. Yet the Principle he went upon was true, tho' some may say, it was too peremptorily applied. He thought no State could stand, where Religion was not the

the Basis ; and that Laws however good, where idle, and must be ineffectual, where the Examples of the great were licentious and immoral. Infidelity he saw spreading, and its inseparable Consequence, Immorality ; these, he knew (as who does not know with the Certainty and Clearness of a Demonstration ?) have been in every Age and Nation, by the Constitution of Nature, and the Disposition of Providence, the Parent of Misery to Individuals, and of Distress and Dissolution to States and Communities,

He was the best of Citizens, if an unshaken Integrity in public Life denote that Character ; — and the sincerest Lover of his Country, if by Country we understand the Constitution ; — the Rights of the Sovereign, and the Liberty and Happiness of the Subject. But he had no manner of Regard to, or Opinion of Artifice and Quackery in the Management of the Body politic. Ministerial Intrigues and Revolutions, which make so much Noise in the higher World, if they reach'd his Ear, claim'd little of his Attention. All low and selfish Expedients calculated to serve a present Turn, to answer the Ends of Ambition, Avarice, or Revenge, he believed could have no good or lasting Effect upon the general Interest of the Nation. This he thought could only be promoted by the Wisdom of Men in Office, by salutary Laws, and great Examples. His own Conduct was form'd so agreeable to the Rules of Reason and Religion, that he could not without some Concern, observe the general Violation of both. Yet his Reflections upon the public Manners, were confined to himself and a few of his Friends. He was not busy, nor shew'd himself violent or warm in political Affairs ; — was a Member of no Cabal, to join in the common Cry, and form an eternal Opposition against every Administration. He was engag'd in better Things. He left his Example to speak his Sentiments ; and no Man could with more Truth and Propriety have apply'd to himself upon a Death-bed, what the accomplish'd Athenian *Nicias* utter'd before his last fatal March : “ I have ever habitually worshipp'd the Gods with a conscientious Regard to established Law ; and have made Justice and Beneficence to Man, the constant Practice of my Life.”

His Beneficence was the more extraordinary, as he was by Nature frugal and penurious ; yet Religion had taught him to abound in good Works, and while he seem'd to retain his native Temper, in the Care of little Things, he display'd a divine Soul in doing the greatest. — He would not give a Half-penny to a common Vagrant : He would give one Guinea,
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or Five, or more to a real Sufferer, or Twenty* to put out a hopeful Boy, an Apprentice. His Exhibitions to his Relations and Dependants were, tho' sufficient, yet not lavish or large; while he made no Scruple to give a Hundred Pounds to an Infirmary, or Two Hundred, to augment a small Cure. He never made a Figure in his Port, Attendants, or Equipage. He confined himself almost to Necessaries, except in the Entertainment of his Friends; so that on his Journeys, where he was not known, he was only not neglected. He did in his Heart despise the vulgar Respect paid to Eclat and Extravagance; and had large Amends made to his Conscience for what he might suffer in his Credit, from the real Good he was enabled to do, by deviating from the common Mode of Life, and dissenting from the general Profusion.

Yet if he was regular, he was not singular. Singularity in Things indifferent, he held inconsistent with the respect due to civil Society: He disagreed no further with the Ways of the World, than he thought the World was evidently in the wrong. He was frugal without Avarice, and an Oeconomist upon Principle: — to satisfy his Conscience in doing what was right, and to extend his Charity by a decent Retrenchment of Unnecessaries.

It is not easy to recount his particular Charities: This I can affirm in general from certain Knowledge, that for several Years they exceeded the annual Profits of his Place*. He had as poor an Opinion of Death-bed Charity, as of Death-bed Repentance. It was, he said, distributing what you could no longer keep, and what was no longer your own. Had Providence continued him a while longer in the World, there is Reason to believe, he had been his own Executor. He wanted and wished for Opportunities to settle large Sums upon lasting Foundations, and consulted several Friends upon the Occasion: But through the Infirmities of old Age, the Difficulty of doing what he meant, effectually, and not meeting with proper Zeal in others to promote and encourage his pious Designs, he could not always do what he wish'd. He rejoiced at the Opportunities he met with, and seem'd to receive greater Satisfaction in an Occasion of this kind, than others would do in making a good Bargain, or an advantageous Purchase.

* As in the Year 1751, the Article of Charities amounts to 939 l.

He gave in Charities, upon different Occasions, in his Lifetime, some Thousand Pounds of his own proper Money. † That he gave no more, was not his Fault, but his Misfortune. That he has given by Will the greatest Part of his Fortune to the Poor, which may amount to some Thousand Pounds more, is all he well could do, consistent with the Regard he had to his Relations. Yet to these he has left what only may keep them from Dependence (twas all they expected) and not what may maintain them in Affluence. He might, had he been disposed, have adopted one of them, and left a Name, a Family, and a Fortune behind him. But he chose to die, as he had lived, doing all the Good in his Power. He look'd upon himself as a Stranger upon Earth, and he would not act inconsistently with his Principles: He would not cherish the Pride of posthumous Fame, which he despised, nor give to others that Family Distinction and Settlement, which he himself renounced. Happiness, according to his Notion of it, did not consist in a large Income; but in a Competency for this Life, and the steadfast Hope of a better. — The former he left to his Relations, and would not leave them more, that he might not endanger or diminish the latter.

The particular Approbation of some of his charitable Legacies, and one of the Uses he has recommended the Remainder of his Fortune to be apply'd to ‡, shew that the most extensive Good, the Salvation of Man, claim'd his greatest Attention. He knew the infinite Importance of Religion, and wish'd all Men to be influenced by its Precepts, and happy in its Promises, as he himself was.

And here I cannot help observing the great Disingenuity of the Unbeliever in inferring from the immoral Conduct of nominal Christians, the little Efficacy of Christianity, while the shining Example, and distinguish'd Virtues of him, who is influenced by its Principles, are overlook'd, or explain'd away.

The Life of this good Man, was the Triumph of Grace over Nature, and the strongest Instance I have observ'd, of

† Some Persons have, for Reasons best known to themselves, been pleased to speak ill of this Gentleman, when he can no longer speak for himself. This in all Cases (except where Necessity, or the Prospect of public Utility requires) is indecent and unmanly: — In this, unjust and sacrilegious.

The *secret Fund* arising from a particular Branch of his Office, and from whence he is suppos'd to have supply'd his Charities, and increased his Fortune, was a very trifling Sum not amounting to 40 *l.* in the Year: — sometimes disposed of by the Minister of the Parish where the Offender liv'd: — accounted for to the late Bishop; and never receiv'd by the Commissary, or enter'd in his Accounts, as a Perquisite of his Office, or any part of his Fortune, nor expended, or esteem'd by him, as any Branch of his Charities.

‡ The Sum of 450 *l.* is particularly specified to be laid out in Books of practical Religion, for the Use of the Poor, and the Remainder of his Fortune is recommended to be applied to this, among other charitable Uses.

the Power of plain Sense and real Christianity, to direct and keep Mankind in the Road of Virtue and Happiness.

He was, amidst Plenty, temperate; and unshaken by Prosperity: — In Sickness, resign'd: in Office, uncorrupt: in Authority humble: — agreeable, without Wit: of eminent Abilities, without Genius; and Great, without Shew or Ostentation.

His Greatness arose, from whence alone it can arise, the conscientious Discharge of his Duty to God and Man. All Distinction and Eminence was inconsiderable in his Eye, compared to that of a *Christian*. His Quality as a Gentleman, and his Office as a Judge, were what he conform'd and submitted to: His Relation to God, and his Prospect of Immortality were what he gloried in. The Gospel, and its inestimable Privileges, were engraven upon his Heart, and had in a manner raz'd out all other Impressions: gave the Bias to his Will, and shed their Influence over all his Conduct. What were moral Excellencies in others, in him were Christian Graces. If he forgave Man, it was because God for Christ's Sake had forgiven him: If he did good, it was in Imitation of God, who is good to all, and for the Sake of Christ, who liv'd and died, and intercedes for all. The particular Virtues and Acts of Goodness, which in others are partial and precarious, as proceeding from Humour, Nature, Interest or Vanity, had in him the Quality of Habits, and were fixed and permanent, as flowing from the steady and inviolable Principles of Religion. What is called Honour in others, was in him the Dictate of a Christian Conscience: Where others seek the Applause of Men, he sought the Approbation of God. The Studies which others pursue with a View of Fame, he cultivated for the Crown of Immortality. The Regularity observed by others for the Sake of the Body, he practis'd for the Sake of his Soul. What is call'd Humanity in some, and often arises from natural Temper or studied Complaisance, was in him plain Christian Humility: What is call'd Generosity in others, and is often nothing else but a vain and wanton Profusion, was in him pure Christian Charity. His very Amusements were regulated, and his ordinary Conversation directed by Christian Prudence — He had been a very indifferent Man, had he not been a most distinguish'd Christian. But the Degeneracy of Nature was in him refined, or rather destroy'd by the Dispensation of Grace; and thus what would have been his Misery and Shame, was converted by Heaven to his Happiness and Glory.

Such was the Life of this good Man, to whose Memory I have endeavoured to do Justice. His Death was not attended with any preceding Sickness or Symptoms of Danger; from his Conduct and Constancy under which, we might derive any useful Lesson to Mankind. He had been abroad in his Chariot upon his usual Exercise, and after his return home was remarkably chearful in the Evening: but in some Part of the Night, and probably in his Sleep, was struck with the dead Palsy. The next Morning he was found deprived of Speech, and, to Appearance, of all Sense of Pain. Thus he languish'd for a few Days, and then expired on the seventh of September 1753, in the seventy-fifth Year of his Age. To a Person thus habitually devout, and thus well prepared, no Death could be sudden: The Shock was more sensibly felt by those, who were acquainted with his Virtues, honour'd with his Friendship, or relieved by his Bounty.